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MISSIONARY TO CHINA.

HAPPY INFLUENCE OF FOREIGN MISSIONS ON THE CHURCH.

ISAIAH liv. 2.—*Spare not, lengthen thy cords, and strengthen thy stakes.*

THE text is a command given to the church,—in other words, a duty enjoined upon Christians. The only way to ascertain both its precise meaning and the best mode of its accomplishment, is to consult the preceding and following verses. “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords, and strengthen thy stakes—for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inherited.”

The whole passage, then, refers to the conversion of the Gentiles, or heathen, and furnishes the following important suggestion, that

THERE IS NO SYSTEM OF MEANS SO WELL CALCULATED TO GIVE EXPANSION AND STABILITY TO THE CHURCH OF CHRIST, NOT MERELY TO LENGTHEN HER CORDS, BUT ALSO TO STRENGTHEN HER STAKES, AS FOREIGN MISSIONARY OPERATIONS.

The direct benefits of missionary exertions upon the heathen, and
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their reflex action upon the churches which put forth these exertions, are both to be considered in estimating the efficacy of these means. It is a question of great interest, and one which cannot be too freely discussed, nor too quickly determined, whether, for the good of the world, the main energies of the church ought to be expended upon countries nominally Christian and comparatively limited, or upon the more extensive and populous regions now shrouded in pagan darkness and Mohammedan delusion. The decision of this question would indicate duty to many a mind now vacillating and distressed; it would assure the confidence of the doubtful; it would recall his distracted attention, and concentrate his divided efforts; it would send forth streams of vital influence through those appropriate channels, which, for aught we know, are now empty and dry.

There are several reasons which are supposed by many to favor the opinion, that Christian exertion is less productive among pagan nations than at home. In the first place, there are preliminary barriers which oppose the efforts of the missionary, and which do not exist in Christian lands. Of these, the most important are *strange languages* and *strong prejudices*. That these are real obstacles, ignorance alone will deny. There is perhaps nothing more trying to a sensitive heart, than to be surrounded by crowds of deluded and dying men, between whom and yourself there is no medium of intellectual communication. An ocean rolling between could not more effectually separate you from the objects of your compassion. In some countries, the difficulties of acquiring languages yield to nothing but the most persevering labor. This, however, is not everywhere the case. Perhaps no two languages are equally difficult of attainment. There are places where even transient traders and travellers pick up the native tongue, and soon become eloquent in its employment. As the number of missionaries increases, the difficulties of languages are reduced, and the facilities for their acquisition multiplied. Nay, missionaries not merely abbreviate the term of pupilage to their successors, but furnish them with useful labor even during their necessary studies. There are daily services to be performed at every station, which cannot be dispensed with, and which do not demand the employment of the tongue. These services are generally proportioned, in number and variety, to the efficiency of the men engaged.

Another preliminary obstacle mentioned, to the successful efforts of the missionary, is prejudice. In a few prominent heathen countries of the world, this barrier appears almost impregnable. China, Japan, and Cochin China, have marshalled their forces on their frontiers, and bade defiance to foreign aggression. But even to these countries there are points of attack which they cannot guard. The Gospel is gaining access to China through numerous channels, and sooner or later every barrier shall be undermined, and a highway through every part of this empire be prepared for the servants of the Lord.

In almost every heathen land, where missionary effort has been continued for any considerable time, prejudices have invariably yielded; and generally when they begin to subside, they rapidly disappear, and seldom return. We do not wish to overlook nor to under-rate the difficulties of language and prejudice in heathen lands; but is there nothing corresponding to these obstacles where the Gospel is known? Are there no serious barriers to usefulness in Christian countries? Is not much time necessarily consumed in adapting ourselves to the habits, and fashions, and fancies of the Christian world? What precious and protracted periods are devoted to such a course of reading and writing, and to such a compliance with the prescribed modes of ordinary life, as fills the heart of many a faithful minister with regrets, and his mouth with daily complaints. These things exist to a much more limited extent—if they exist at all—at mission stations. It is true, the necessity of translating and writing, in the foreign field, demands exertion; but this is generally the work of a few, and the literary productions of the rest are nearly equalled in number by those of ministers at home, in this age of abounding publications. It is a common sentiment—at least it has its strong practical evidence—that authorship increases usefulness. On this supposition, the greater the number of Christian books prepared in native languages, the more productive the labor. And here it is necessary to notice the difference between works prepared in languages employed in Christian lands, and among the heathen. An extra lamp suspended in a hall gleaming with light, may add a little to the glare; but what is this compared with the sun, or the moon, or the brilliant lamps of heaven, where the space is wide, and the darkness total?

2. Another reason for which, it is believed, Christian effort is more

profitable at home than abroad, is the systematic and stubborn opposition which the Gospel meets from the established forms of civil government and pagan superstition. How far such opposition will be exerted where the Romish religion has loaded the cause of Christianity with its own opprobrium, we can only conjecture. Experiment has proved, that these obstacles scarcely ever prevent the introduction of the Gospel, or greatly arrest its progress in any country. In many places, the policy of the government, and the prejudices of the people, have opposed no barrier—at least, no serious obstacle—to the spread of Christianity. Of one thing we may rest assured, the influence from this quarter must be powerful, if it present a more unyielding obstruction to the truth than infidelity, libertinism, Gospel-insensibility, latitudinarianism, antinomianism, and all those numerous errors of doctrine and practice, which mar the beauty and sap the vitals of the Christian church.

3. A third reason, which may be supposed to operate against the comparative advantages of foreign missionary labor, is the risk and waste of life which it involves. If there be, as there doubtless is, a difference in the mortality of ministers in pagan and Christian nations, the reasons are obvious—the number of missionaries is so limited, that they labor harder, and suffer more, than their brethren at home; and thus far, they have occupied the most unhealthful positions, often under the greatest disadvantages. When missionaries are sent forth in sufficient numbers to supply the stations now possessed, and to occupy the far more extensive and important countries of Northern India, and all the higher divisions of Asia and Europe, the scale will turn, and health and life will probably be enjoyed to as great a degree and protracted a limit in the unevangelical world, as within the present boundaries of Christendom.

These are the principal reasons for which any can believe that the servants of Christ are likely to be less useful among the heathen than in their own country. But even in this aspect of the subject, there is so little difference between the real obstacles to success in foreign and domestic stations, that at most, only a trifling advantage can be conceded to the latter. This, however, is but one view of the subject. There are arguments which favor the opposite opinion. There are arguments which give a high degree of probability to the conclusion, that the direct results of Gospel effort are greater in pagan

than in Christian lands. Among the reasons for such an opinion, is that one which induces almost all ministers of the sanctuary to exchange the sphere of their labor at home ; and which would, if they were consistent with their principles, send great numbers of them abroad—the souls to be saved are much more numerous—much more needy.

Another reason is, the means of usefulness are both more various and extensively operative. Besides the pastoral functions which are exercised profitably, except in the newest stations, there are schools to be taught or superintended—books to be scattered over hundreds and thousands of miles, and among millions of minds—itinerant labor to be performed in populous cities and villages, where thousands convene for trade, and tens of thousands for idolatrous festivals ; and, in many places, medicines to be administered to crowds, who feel their obligations, and are prepared for your instructions. How different from the prescribed routine at home. Here modes of labor are defined in their nature, and greatly in their extent, by the forms of society—the comparatively small number of population, and the fear of trespassing upon the provinces of the many fellow-laborers, by whom each one is surrounded and barricaded. We have known of striking instances in which the books, unaccompanied by oral explanation, have shed sufficient light to restore the guilty idolator to his God. Should this be the case to any considerable extent, we need no other argument than the quantities of books we distribute, to decide the direct results of ministerial labor in our favor.

Another reason which shows the superior influence of foreign labor, is the activity of native converts. Their external condition differs essentially from that of other Christians. If they love the Saviour, and know the design of his coming—if they have the least affection for their relatives, their friends, their countrymen—all enveloped in darkness, and immersed in crime—they must be ardent and active.

Notwithstanding all that has been uttered by foes, and feared by friends, of the comparative fruitlessness of foreign missions, if the number of converts in Christian and heathen lands were divided by the proportion of Gospel-ministers allotted to each sphere of labor, it is probable Christians at home would never again put the question, where are the fruits of foreign missions ? Take for example the Poly-

nesian Islands, New Zealand, Burmah, Southern India, Ceylon, South Africa, Greenland, the West Indies among the slaves. Where in Christian lands can we find places in which the same means have been blessed with equal results. And, let it be remembered, our selection embraces nearly all the stations where the work of missions has been undertaken with any thing like wisdom and energy. In other countries, the amount of effort made has been mere child's play. The churches have sent one man to an island, a second to an empire, and a third to a continent.

If, in connection with the number of souls actually saved, we estimate the instrumentality prepared, not only for present, but for future operation, we believe but few could hesitate in ascribing the greater influence upon the church and the world, to foreign missionary exertion. And even if it could be shown that Christian efforts among the heathen are not as productive as at home, even then the chief argument which supports the doctrine presented in the text, remains untouched.

We believe that *foreign missions are the best means of lengthening the cords and strengthening the stakes of the church, because they establish and promote an action and reaction between themselves and the churches, which is most powerful and advantageous to both parties.* This may be demonstrated by several facts.

I. Missionary labor increases the piety and energy of the churches. The missionary spirit includes among its essential endowments, faith, prayer, self-denial, deadness to the world, charity, beneficence, heavenly-mindedness, a willingness to submit to sufferings and hazards, and a supreme regard for the glory of God. We do not wish to imply, that every missionary possesses these qualifications. We simply declare that these are the elements of that character, without which they are unfit for their office. If such be the spirit which disposes and prepares men to engage in the work of converting the heathen, it is not difficult to perceive how the churches are benefitted by missionary labor.

There is the stimulus of example, than which nothing is more influential. Hold up to the churches those with whom they are under equal obligations, but who have far exceeded them in the "work of faith, and labor of love," and you bring a motive to bear upon them which piety cannot resist.

It operates through sympathy. We are brethren. Our work, our aim, our strongest desires, our highest honor, our dearest interests, our eternal recompense, are the same. Just so far as we are sanctified, what one feels, and attempts, and accomplishes, must powerfully interest and actuate another.

Again, *there is the duty and blessedness of necessary co-operation.* We must labor together. Missionaries are the messengers of the churches. The churches must send them forth, sustain them with their prayers and contributions, and supply the increasing demand for men, which the opening fields require. The energy of the one increases the energy of the other. The missionary prepares work for the churches, and throws the obligation of its performance upon them; and can the churches remain inactive, when urged to exertion by such a fearful responsibility?

Again, *it diverts the mind from those unimportant points of doctrinal difference, and metaphysical distinction, and abstruse speculation,* which squander the time, and pervert the talents, and ruin the souls of thousands. It places us in full front of the enemy. It teaches us the necessity of concerted and concentrated action. It proves that neither allegiance, nor courage, nor conquest, depend upon the dress or the language of the companies. Nay, more, it proclaims the unutterable folly and phrensy of those who forget their vigilant and vigorous foes, and turn their arms upon themselves.

It operates, too, through the influence of its own greatness. It expands the mind, liberalizes the soul, elevates the aim, arouses faculties and feelings which nothing else could have addressed, and produces efforts and results which no other object could command.

These are some of the invaluable effects of missions upon the churches. But where are your *facts*? say they who regard this doctrine as a mere splendid theory. Such facts we are capable of furnishing.

The missionary *himself* exhibits the powerful reflex influence of his undertaking. While those who knew him in his native land, may have wondered at the unexpected talent and energy he displays among the heathen, this will explain the difference. His character has been disciplined and improved. He has become capable of exertions for which his powers appeared inadequate before.

And then, beside the increase of his own mental and moral energy, his conspicuous situation has extended his relations, and given him an influence which he never could have exerted at home. However favorably he may have been regarded before, he now appears in a new capacity. Thousands who would never have known him, except as a missionary, read his communications, and receive the impressions they are calculated to produce. Here, then, is not simply a new stimulus to action, but a new medium through which usefulness may be extended.

In the second place, the reaction is most salutary upon the *particular friends* of the missionaries and their cause. But the operation extends beyond the private circle. Wherever there is the greatest degree of piety, there is the most lively susceptibility on this subject; and as the cause of missions becomes better known and appreciated, the interest of Christians must spread and deepen, until all will sympathize with the Saviour, and all live to obey his last most important command.

Where is there a minister of the Gospel, possessing the spirit of his Master, who is not stimulated and invigorated by the self-denying labors of his missionary brethren? Trace out the influence through these channels of spiritual blessing to the world, and see what must be its boundless results.

Nothing more powerfully arrests the attention of *youth and children*, than missionary narratives. By these means they are taught how much they differ from the heathen, and how they ought to pray, and contribute, and labor for their salvation. We are struck with this new and promising feature in the Christian community, as we pass through the churches. In schools and private families, we are greeted with the smiles of infancy, while little hands are stretched out to present their mite, saved for the benefit of the heathen. Visit the Sabbath and infant schools throughout the country, and see the thousands of children, who, within a few years, have been awakened to new interests, and new modes of beneficence, by the progress of missions. Hundreds of dollars are now annually raised, through the gatherings and savings of children, who, a few years ago, never contributed to any object. I visited one school, containing one hundred and fifty scholars, in which three hundred dollars had been raised

within the last year for foreign missions. Is there no promise in this incipient and self-denying benevolence? Will not the church, as well as the world, enjoy its inestimable advantages?

Much has been attributed to the reaction of missions, as a means of producing our *revivals*, and improving all our home institutions. How much the education, and tract, and Bible societies owe to the strong appeals we furnish them, let the burden of their reports, and especially the eloquence of their agents attest.

These are some of the channels through which the richest blessings are poured into the churches from the missionary stations. We know that every missionary has not exerted an extensive and benign influence. We refer rather to office, than its incumbent. But if the situation be so commanding, is it not credible that its occupants will labor with incomparably greater effect, than in stations they would probably fill in the domestic department? If the beneficial tendency of their exertions upon Christendom was the only inducement to enter upon a missionary life, we wonder how such crowds of young men dare refuse their agency.

II. Missionary operations not only increase the piety and energy of the churches, but greatly assist in supplying their domestic destitution.

Our former position being admitted, this is its legitimate consequence. If every Christian could be brought to employ all his talents, it would require but a small proportion of the present number—perhaps only the reduced proportion of Gideon's army—to accomplish a greater amount of good than is now effected. That ten thousand ministers in the United States, and more than fifteen hundred thousand professing Christians should produce so little religious effect among only fourteen millions of souls, not the half of them adults, is almost incredible, especially when we measure the ability of all by the usefulness of a few. Let the spiritual torpor which now curses the Christian church be removed—let universal life reanimate her ministers and laymen, and converts would greatly multiply, and *revivals* spread—the young men would be sanctified—the ranks of the ministry replenished, and Zion would appear clothed in the beauty and majesty of her Lord.

We have referred to the influence of foreign missions upon the young. Many a converted youth has had his attention directed to

the ministry through the reading of missionary journals. I have two instances in my mind, of the most promising men this country has ever produced. One occupies a distinguished position in the churches; the other strikes his harp to a Saviour's love in regions of perfect delight. Those who remain in their native country are prepared by the same influence for every kind of trying service. Here again I could mention cases of peculiar usefulness—men who had devoted their lives to missions, but were providentially detained at home. Witness the recent and growing interest manifested for the spiritual improvement of our slave population and western citizens. The claims of these portions of our community are assigned by multitudes as their only reason for not engaging in foreign missions. In the exact measure that young men are actuated by missionary zeal, are they prepared for those stations at home which demand sacrifice and diligence, and which yield but little worldly compensation.

The reaction of missions upon the domestic interests of individual denominations, is instructive. The Moravians began the noble effort for the conversion of the heathen, about a century ago. A congregation consisting of six hundred individuals, principally exiles, organized themselves into a missionary body at Hurnhut, and nobly resolved to aim at sending the Gospel through the world. The liberal soul has been made fat. Forty stations among the heathen—more than two hundred missionaries, and upwards of forty thousand converts, proclaim the blessing of God upon their efforts. The little band has multiplied itself into eighty congregations at home, and the small sum they could at first spare out of their penury, has increased to an annual collection of sixty thousand dollars.

Brethren, do you inquire why it is that we love to single out this example? I would ask you in reply, why is it that you and your fellow-Christians furnish us with no other? If you would only make the experiment, we could give you all the illustrations you require. To the shame of protestant Christendom, this is the only church which could with any propriety be called a missionary body. Other sects, as far as they have evinced any thing like the same spirit, have reaped the same fruits.

The churches are beginning to look upon the missionary enterprise with an eye of favor, and no doubt that denomination will become the most popular and powerful, which combines with the purity

of its doctrines, the strongest zeal in their promulgation. It is to seminaries pervaded by this spirit, that young men, and those of the greatest promise, will resort. It is under this banner that individuals and churches, repelled by bigotry, wearied with bickerings, and emaciated by error, will range themselves and prosper.

When we speak of the vigor, which missionary exertions throw into our domestic institutions, we refer to a very natural operation. That man who has courage to attempt a great enterprize despises the difficulties of a small one. The energy produced by the one, overlooks all the appalling trifles of the other. When have the churches ever accomplished so much for America as since they have put forth special efforts for the heathen?

III. The church through missionary efforts, places herself in the best and indeed in the only position for receiving the most abundant spiritual blessings. In the first place, these efforts have a direct tendency to remove the most serious obstructions to piety and efficiency. Where the work of evangelizing the world is carried on with energy, it indicates and produces self-denial and liberality. We need not stop to show that nothing is more repugnant to eminent holiness, or usefulness, than a selfish parsimonious spirit. It is abhorrent in the eyes of a Holy God. "For the iniquity of his covetousness," said Jehovah, "was I wroth and smote him." However paradoxical it may appear, it is true, that they who give the most, have the most to give. Their ability increases with the benevolence of their dispositions. There are those which scatter and yet increase. "But this I say," is the instructive lesson of inspiration on this point, "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly nor of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye always, having all sufficiency in all things may abound to every good work." What terms more explicit and emphatic could be employed?

But missionary zeal not only removes those encumbrances, which enchain our energies—it not only increases our ability to receive and communicate spiritual blessings; but it secures to us those promises which are connected with enlarged exertions. "The liberal soul shall be made fat, and he that watereth shall be watered also himself. If thou draw out thy soul to the hungry and satisfy the afflict-

ed soul, then shall thy light rise in obscurity and thy darkness be as the noon day, and the Lord shall guide thee continually, and satisfy thy soul in drought ; and make fat thy bones. And thou shalt be like a watered garden, and like a spring of water, whose waters fail not, and they that shall be of thee, shall build the old waste places. Thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach—the restorer of paths to dwell in."

With promises so unrestricted, have we attributed too much to the influence of missions upon their friends and supporters ? And as these promises are made only to the benevolent ; can they be realized, to those who neglect the most prominent objects of mercy ? Since none can hope to prosper, who disobey an express command, then they who aim at the universal triumph of Christianity, and none but they can effect the blessings enumerated in these texts. "O, that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea, thy seed also had been as the sand and the offspring of thy bowels as the gravel thereof."

If then the reaction of missionary labor be so salutary to the church—if it tends to increase her piety and energy—if it aid in supplying her domestic destitution, and if it place her in the only position, in which she can expect the greatest spiritual blessings—then

IV. It must encourage, and enable the church, still more to extend her limits, and thus to return to the heathen world, the full influence of her improved condition. This consequence is certain. It would be a dictate of selfish policy, if it were only a secular interest. Missionary effort is its own reward.

We have seen that it not only demands large resources ; but supplies the resources it demands—There is however, a nobler principle for this enlarged policy, than personal recompense. Confidence is gathered from success and energy from action. Nothing so effectually convinces the church of the impotence of her own might, and the necessity and adequacy of her Redeemer's promised aid, as the effort to restore a rebellious world to its God. It is the most stupendous enterprize, in which mortals have an agency. It taxes the utmost strength and then makes demands upon faith, which infinitude alone can meet. One reason why so little is accomplished by Christians is, they make such feeble and irresolute experiments. They

measure their duty by their untasked ability and untried faith. What has not been accomplished by those, who were strong in the Lord, and in the power of his might? What would not be effected, if we took the Lord at his word, and attempted what his commands enjoin? Just so far as the church can be prompted to exertion, will she gather confidence for new and greater efforts, until finding herself omnipotent in the strength of her Lord she makes her final struggle, and lays a conquered world at the expectant Saviour's feet.

This subject teaches, that lengthening the cords of the church, is strengthening her stakes. The two are inseparable and they who confine themselves within their own limits, and labor first and exclusively to improve their domestic interests, without obeying the injunction, and following the order of the text, will probably accomplish as little at home as they attempt abroad. The spirit itself is wrong. We have no right to make that distinction between the domestic and foreign field—between ministerial and missionary obligation, which the bible no where recognizes but every where rejects. How is it possible that we can learn the rule and object of the ministerial office from the bible and yet believe that our principal exertions should be limited to the one seventieth part of the habitable world!

Our only authority for preaching the gospel—the promises and predictions of the word of God—the purchase of the Saviour's death—the triumph of his oppressed church—the highest glory of his mediatorial reign,—all demand the universal diffusion and dominion of Christianity.

The Apostles who received the commands of the Saviour from his divine lips, and who were inspired both to comprehend, and fulfill them, have marked out the course of their successors. There was a peculiar alliance existing between the seed of Abraham, and their covenant God, and it was for this reason, and not on account of mere private relationship that the Apostles were instructed to begin at Jerusalem. But how did they interpret, and obey this clause of their commission? One of them remained permanently at Jerusalem—the rest left their native land and kindred and went every where preaching the Gospel of the kingdom. Paul has taught us his interest in his countrymen. "His heart's desire and prayer to God, for Israel" was that they might be saved. He could "wish himself accursed from Christ for his brethren,—his kinsmen, according to the flesh:" and yet while multitudes of his countrymen were perishing, and he

knew it, he went far hence, to preach among the Gentiles the unsearchable riches of Christ. Most evidently he must either have considered his obligations, as connected more with the number to be saved, than with his personal relationship to them, or he must have believed that he was doing more for the benefit of his countrymen by foreign than domestic labor.

If then we have not mistaken the genius of the Gospel, the command of the Saviour, and the spirit and policy of his Apostles, we may learn how to promote the interests of the body to which we belong. If with the purity of her faith, the harmony of her measures, and the mutual confidence of her children, the church of our fathers should arise, and in the strength of her Saviour's promise, devote her main energies to the conversion of the benighted and neglected nations of the earth; we believe she would soon far exceed her present strength and limits, and if her bright example was not followed, outgrow as well as outstrip every other Christian body in the land. We do not derogate from the importance which may attach to domestic interests; but we do dissent totally, from the opinion, that they merit that priority and almost exclusiveness of attention which they have received. If what has been advanced in reference to the reaction of missionary labor be true—if the corresponding sentiment of multitudes the most judicious and devoted in the land be correct, there can be no question, that our prosperity will be proportioned to our efforts in the cause. Shall we not then arise, and take a stand on this subject? Ought not the church to equip herself for this warfare? Should not all her institutions, and resources be brought to bear upon this most desirable object? We pray for her peace, and desire her prosperity—here are the means to obtain them both.

And even if there were no superior advantages resulting to our own country and kindred, from foreign missions, the command of Christ and the necessity of its fulfilment remain the same.

Christian brethren, we are debtors to our Saviour,—we are debtors to the heathen. The highest honor of the one—the greatest happiness of the other, alike demand the universal diffusion of Christianity. We are guilty of rebellion against the Saviour—we rob the ignorant and perishing of their due, if we refuse to preach the Gospel to every creature. With as much justice, may we withhold the property of one to give it to another, as monopolize the blessings of Christianity or offer them only to our friends, when they are equally designed for the world.

Christians have lost sight of their inviolable obligations. They regard the salvation of the world, as a work of gratuity : some fancy it a work even of supererogation. We all act as though we had the liberty to withhold the eternal life, and seal the eternal death of those countless millions, whom Christ has thrown upon our mercy, for their all. Nay, brethren, we act as though we were resolved, in violation of all justice and mercy, to leave a prostrate, bleeding world to perish. As Christians we must not exclude from our minds the truth that where there is one soul to be saved in America, scores are perishing in other countries. We are bound to remember that the number of Gospel ministers in America and in Pagan countries, differs, not in proportion to the multiplicity, but the paucity of souls—not according to the necessities but the supplies of the places. Here there are comparatively few to be saved ; there crowds are lying in hopeless, helpless wretchedness. None of these few are obliged to sink into hell—none of those crowds, we fear can rise to heaven. They know of no Saviour.

Brethren, overlook the scanty limits which define your native land, and gaze upon the world—the Gospel field. What an affecting, sickening spectacle ! Covered with the dead and dying—crowded with the ignorant and miserable—the darkness that shrouds it how deep and starless ! O, how few, how glimmering, how widely separated, are “the lamps of life” borne hence by the missionaries. Islands, kingdoms, and empires, without a soul, who can teach, that there is a Saviour—and yet all totally unfit for heaven—in equal need of salvation with ourselves. If there be any thing in present suffering—any thing in spiritual ignorance—unrestrained depravity—irresistible temptation and hopeless misery—any thing in the eternal and irremediable destruction of millions of immortal beings,—compassionate majority of mankind. Who, that can leave a land where so few live to perish, and so many labor to save them, ought not to go ? Would not the places now occupied, be filled ? Would not the souls now taught, be instructed by others ? And can we refuse to go where none will supply our places, and the souls we might rescue from hell cannot be delivered without us ? If going reacts upon the best interests of the churches—if staying keeps millions out of their dues—out of heaven—what is wanting but the spirit of our office to swell the numbers of missionaries a hundred, nay a thousand fold ? Who will go ? Who that feels himself excluded from the privilege by some insuperable obstacle, will not interest others, and pray, and contribute, and plead

for this object? We appeal to all. Centuries have rolled away unimproved. Unnumbered millions have passed into an awful eternity—legions are daily swelling the catalogue of the hopeless dead—not a moment remains to be lost. O, when will the redeemed of the Lord sympathize and co-operate with their Saviour in reclaiming a fallen world!

Church of the living God! awake. Thy slumbers, O how guilty, how cruel! Thy husband—thy Redeemer bids thee awake: and what he says to all, he says to each—awake!

Here we would close; but we cannot. There are those present who have had no interest in this discussion—some who have probably not listened to one half of its sentiments. The reasons are obvious. They have no interest in the heathen and none in the churches, because they have no interest in the Saviour, and none in themselves. What shall we say to such? Shall we call them blind—deaf—dead? This might delude them, with the imagination that they are objects of misfortune, not subjects of guilt. "For this people's heart is waxed gross," in the language of the Saviour, "and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them." Fearful iniquity! after guilt had been contracted, and pardon most generously proffered—to double that guilt by despising the pardon! And O, wondrous mercy—that not only has received the sword of justice in its own bosom; but stays the uplifted arm that would bathe that glittering blade in the despiser's heart! My impenitent hearers, if there be guilt under heaven it rests upon you—if there be compassion in heaven, it seems to have been well nigh expended upon you. What have you not deserved? for what have you not resisted? What could have been done for you and to you, that God has not done? O, let his goodness, at last, lead you to repentance.